

ARTICLES

TO BE

ENQUIRED OF

IN THE METROPOLITICALL
VISITATION OF THE MOST
REVEREND FATHER,

WILLIAM,

GODS Providence, Lord Arch-Bishop of
Canterbury, Primate of all England; and

METROPOLITAN;

and for the Dioces of Chichester, In the yeere of our
LORD GOD 163⁰, And in the
of his Graces Translation.

17
yeere



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The Tenour of the Oath, to be Ministr'd to the Church-wardens and Side-men.

YOU shall sweare, that you, and every of you, shall duely consider and diligently enquire, of all and every of these Articles given you in charge; and that all affection, favour, hatred, hope of reward and gaine, or feare of displeasure, or malice set aside; you shall present all and every such person, that now is, or of late was within your Parish, as hath committed any offence, or made any default mentioned in these, or any of these Articles; or which are vehemently suspected or defamed of any such offence or default: Wherein you shall deale uprightly and fully; neither presenting, nor sparing to present any, contrary to truth: having in this action God before your eyes, with an earnest zeale to maintaine truth, and to supprese vice. So help you God, and the Holy Contents of this Booke.

Concerning the Church, the Ornaments thereof, and the Churches possessions.

Mprimis, whether haue you in your severall Churches, and Chappells, the whole Bible of the largest volume, and the Booke of Common Prayer, both fairely and substantially bound. A Font of stonye, set vp in the ancient vsmall place: A conuenient and decent Communion Table, with a Carpet of silke, or some other decent stoffe, continually laid vp in the same at time of divine service, and a faire linnen cloth thereon, at time of the receyning of the holy Communion. And whether is the same Table placed in such convenient sort within the Chancell or Church, as that the Minister may be heard in his Prayer and Administration: and that the greatest number may communicate. And whether is it so vised out of time of Divine service, as is not agreeable the holy vse of it; as by sitting on it, throwing hats on it, writing on it, or is it abuſe to other prophaner vses: and are the Ten Commandements set vpon the East end of your Church or Chappell where the people may best see and reade them, and other sentences of holy Scripture, written on the walles likewise for that purpose?

Item, whether are the afternoones Sermons, in your severall Parishes, turned into Catechizing by question and answer; according to the forme prescribed in the Booke Common Prayer: and whether doth every Lecturer reade divine Service, according to the Liturgy printed by authoritie, in his Surplice and Hood before the Lecture? And whether are his Majesties Instructions in all things duly obserued?

Whether haue you in your said Church or Chappel, a conuenient seat for your Minister to reade Service in, together with a comely pulpet set vp in a conuenient place, a decent cloath or cushion for the same, a comely large Surplice, a faire Communion cup, with a cover of silke, a Flagon of siluer, tynne, or pewter, to put the Wine whereby it may be set vpon the Communion Table, at the time of the blessing thereof, with all other things and ornaments necessary for the celebration of Divine Service, and administration of the Sacraments? And whether haue you a strong Chest for the poore, with thre Lockes and keys, and another Chest for keeping the Register Booke in Parchment, for Christenings, Weddings, and Burials, and whether the same be kept in all points, according to the Canons in that behalfe provided? Is the Mothers Christian name therein Registered as well as the Fathers, and a subscription therof brought in yearly within one moneth after the 25 of March into the Archbischop or Bishop of the Diocese his principall Register? And whether haue you in your said Church or Chancell, a Table set, of the degrees wherein by Law men prohibited to marry?

Whether are your Church and Chappells, with the Chancells thereof, and your parage or bicaunge house, your parish Almes house and Church house, in good reparacion: and are they employed to godly, and their right holvpuses? Is your Church, Chancell, and Chappell deefly and conueniently kept, as well within as without, and the seats maintained, according to the 85 Canon, in that behalfe provided? Do haue any patrons

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¶ 1. Whether your Parsonage houses, and kepe a stipendary Preacher, or Curate, in place where an incumbrant should be possessed? Tell whether in your Church yard well fensed with walles, ratles, or pales, and by whom; and if not, in whose fault the same is, and what the defect or fault is? And whether any person haue croached upon the ground of the Church yard, or whether any person or persons, haue used any thing or place consecrated to holy masse, prophanelly or wickedly?

¶ 2. Is your Church or Chappell decently paved, and is your Church yard well and orderly kept without abuse. Are the bones of the dead decently interred, or laid by some fit place as becometh Christians. And is the whole consecrated ground kept free from Swine and all other nastiness, as becometh the place so dedicated?

¶ 3. Whether haue any ancient Monuments or Glassewindowes bee ne defaced, any brasse inscriptions, lead, Stones, or any thing else belonging to your Church Chappell haue at any time parloyned, and by whom?

¶ 4. Whether haue you the Terrier of all the Glebe Lands, Meadowes, Gardeas, chards, Houses, Stockes, Implements, Tenements, and portions of Tithes (whether within your Parish or without) belonging unto your parsonage or vicarage, taken the view of honest men in your said Parish? And whether the same Terrier be laid in the Bishops Registry, and in whose hands any of them are now. And if you haue no Terrier already made in Parchment, you the Church-wardens and Sidemen, together with your Parson or Vicar, or in his absence with your Minister, are to make diligent inquiry and presentment of the premises, and make, subscribe, and signe the said Terrier, as aforesaid.

Concerning the Clergy.

¶ 1. Whether doth your Parson, Vicar, or Curate, distinctly and reverently say Divine service vpon Surynges and Holidays, and other dayes appointed to be obserued by the booke of Common Prayer; as Wednesdayes, and Fridayes, the Eves of every Sunday and Holtday, at fit and vsuall all times? And doth he duly serue the Ordres, Rites and Ceremonies, prescribed in the said Booke of common Prayer, as well in reading publike Prayers and the Letany, as also in administering the Sacraments, solemnization of Matrimony, visiting the sicke, burying the dead, Churcheing of Wommen, and all other like Rites and Offices of the Church, in such manner as forme, as in the said Booke of Common prayer he is inoyned, without any omission or addition. And doth he reade the Booke of the last Canons yearely, and weare a white robe according to the said Canons?

¶ 2. Whether haue you any Lecturer in your Parish, who hath preached in his Church and not in his towne, and whether haue you any Lecturer who will not preache willingly and readines to take vpon him a Lining or Benefice, with care of his soule; who hath refusid a Benefice when it hath bee ne offered unto him.

¶ 3. Doth your Minister bid Holidayes and Fasting dayes, as by the Booke of Common prayer is appointed? and doth he give warning before hand to the Parishioners for the receyving of the holy Communion, as the two and twentieth Canon requireth, and whether he doth administer the holy Communion so often, and at such times, that every Parishioner may receyve the same, at the least once in every yeare? And doth he once at Easter, as by the Booke of Common prayer is appointed? And doth your Minister receive the same himselfe, on every day that he administreth it to others? Use the words of institution according to the Booke, at every time that the Sacrament is renewed, accordingly as by the promise of the 21. Canon, is directed. Doth he deliuer the Bread and Wine to every Communicant severally, and haue hee admitted to the holy Communion, any notorious Offender?

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liche, contrary to the 26. and 27. constitutions, or received any to the Communion, being not of his owne Cure, or put any from the Communion, who are not publicly infamous for any notorious crime: Doth he use the Signe of the Crosse in Baptisme, or Baptize in any Bason, or other vessel, and not in the usual Fons, Or admitt any Father to be God-father to his owne childe, or such who haue not received the holy communion, or baptize any Children that were not borne in the parish, or wilfully refuse to Baptize any Infant in his parish, being in danger, hauing beeene informed of the weake[n]esse of the said childe: and whether the childe died through his default with Baptisme?

4 Whether hath your Minister married any without a Ring, or without Banes published thre seuerall Sundapes or Holypapes in time of Divine Service, in the seuerall Churches or Chappells of their seuerall abode, according to the Booke of Common prayer, or in times prohibited, albeit the Banes were thrice published, without a license or dispensation from the Archbisshop, the Bisshop of the Diocesse, or his Chan[n]ellor, first obtained in that behalfe: Or not betwixt the houres of eight and twelve in the evenigne, or haue married any in any private house, or if the parties be under the age of 21 yeres before their parents or gouernours haue signified their consent unto him: Doth he refuse to bury any, which ought to be interred in Christian buriall, or de[n]y the same longer than he shoulde, or bury any in christian buriall, which by the constitutions of the Church of England, or Lawes of the Land, ought not to be so interred?

5 Is your Minister a Preacher allowed: If yea, then by whom. If not, whether doth he procure some who are lawfully licensed, to preach monethly amongst you at the least: Doth your Minister (being licensed,) preach vsually according to the Canons, in his owne Cure, or in some other Church or Chappell neare adiourning, where the Preacher is, and how often he hath bee[n]e negligent in that behalfe, and doth he stand, and with his hat off: Or whether doth he or his Curate upon every day, when there is no Sermon, reade an homilie, or some part thereof, according to what he ought to doe: or in case he be not licensed to preach, doth he take upon him to expound the Scriptures in his owne Cure, or elsewhere: If so, then you are present the same, the tyme and place, when, and where he did it?

Doth your Minister use to pray for the Kings Majestie, King Charles, and for the Princes Majestie, Prince Charles, and all the royll Progeny, with addition of such Titles as are due to his Highnesse, and exhort the people to obedience to his Majestie, and all Magistrates in authority vnder him: And doth he also pray for all Bishops, Bisbops, and other Ecclesiasticall persons?

Is your Minister continually resident vpon his Benefice, and how long time hath he been absent, and in case he be licensed to be absent: whether doth he cause his Cure to be sufficiently supplied, according to the Canons: Or in case he hath another Benefice, whether doth he supply his absence by a Curate sufficiently licensed to preach in that Cure where he himselfe is not resident: Or otherwise, in case the smalnesse of the living doth finde a preaching Minister, doth he preach at both his Benefices vsually?

Doth your Minister or Curate, serue any more Cures than one: If yea, then other Cure doth he serue, and how farre are they distant?

Doth your Minister or Curate every Sunday and Holypay, before Euening, for halfe an houre or more, examine and instruct the youth and ignorant persons in the Parish in the Tenne Commaundements, Articles of the Beliefe, and in the Common prayer, and the Sacraments, according as it is prescribed in the Cathechisme, in the booke of Common praier onely: And if he doe not, where is the fault, in the Parents and Masters of the children, or in the Curate neglecting his dutye

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And is hee carefull to tender all such youth of his Parish as haue beeene well instructed in their Catechisme to be confirmed by the Bishop in his Visitation, or any other convenient time, as is appointed by the booke aforesaid?

12. Doth your Minister in the Rogation dayes, goe in perambulation of the circumfrence of the parish, saying and vsing the prayers, Suffrages, and Thankesgiving to God, appointed by Law, according to his duty, thanking God for his blessings, if there be plenty on the earth: Or otherwise, to pray for his grace and favour, if there be a feare of scarcity?

13. Hath your Minister admitted any Woman, begotten with childe in adultery or fornication, to be Churched without licence of the Ordinary?

14. Hath your Minister, or any other Preacher, baptized children, churched any woman, or ministered the holy Communion in any private house, otherwise than by Law is allowed?

15. Doth your Minister endeavour and labour diligently to reclame the popish Recusants in his parish from their errors (if there be any such abiding in your parish.) Whether is your Parson, Vicar, or Curate, ouer conuersant with, or a fauourer of Recusants, whereby he is suspected not to be sincere in Religion?

16. Hath your Minister taken vpon him, to appoint any publique or private fassions Prophesies, or exercises, not approued by Law, or publique authority, or hath vsed meet in any private house or place, with any person or persons, there to consult how to impeach or deprave the Booke of Common Prayer, or the doctrine or discipline of the Church of England: If yea, then you shall present them all?

17. Hath your Minister staled the publication of any excommunications or suspensions, or doth he every halfe yeare denounce in his Parish Church, all such of his parish as are excommunicated, and perseuereth therein without seeking to be absolved, or doth wiltingly and willingly keep company with such as are excommunicate: And hath admitted into your Church any person excommunicate, without a certificate of his solution from the Ordinary, or other competent Judge?

18. Doth your Minister carefullly looke to the release of the poore, and from time to time call vpon his Parishioners to giue somewhat, as they can spare to godly and charitable uses, especially when they make their Testaments.

19. Whether your Minister or any, haing taken holy Orders, being now silent or suspended, or any other person of your knowledge, or as you haue heard, holdes conuenticles, or doth preach in any place, or vseth any other forme of Divine Service than is appointed in the Booke of Common prayer: If yea, then you are to pra theire names, and with whom?

20. Whether is your Curate licensed to serue, by the Bishop of this Diocesse, or any other, and by whom?

21. Doth your Minister vsue such decentie and comelinesse in his apparel, as by Cannon is enioyned: is he of sober behauior, and one that doth not vsue such labour, as is not seemely for his function and calling?

22. Is your Minister noted or defamed, to haue obtained his Benefice or his office by Symony or any other way defamed, to be a Symoniacall person, or any way to be a Schismatike, or scismatically affected, or reputed to be an incontinent person, or doth table or lodge any such in his house: or is he a frequenter of Tavernes, Inns, Ale-houses, or any place suspected for ill rule: Or is he a common Drunkard, a common Gamester, or player at Dice, a Swearer, or one that applieth himselfe not to study, or is otherwise offensive and scandalous to his function or Ministry?

23. Doth your Preacher or Lecturer reade Divine service, before his Sermons, or

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13. Wher any person hath benn at least in his owne person, and
going to the Canons :

14. Wher any person hath benn dangerously sicke in your Parish, hath bee negle-
t to visit him, and when any have benn parting out of this life hath he omitted to
do his last duty in that behalfe :

15. Dost your Minister, Curate, or Lecturer, in his or their Sermons deliuer such
doctrine as tends to obediencie and the edifying of their Auditory in faith and religion,
without intermedling with matters of State, not fit to be handled in the Pulpit, but
to be discussed by the wisdome of his Maiestie and his Counsell. And if you finde any
heretin, you shall present them :

Schoole-Masters.

16. Dost any in your Parish openly or privately take upon him to teach Schoole,
without license of the Ordinary, and is he conformable to the Religion now es-
tablished : And doth bee bring his Schollers to the Church, to heare divine Service and
Sermons : And doth bee instruct his Schollers in the grounds of the Religion now
established in this Church of England, and is bee carefull and diligent to benefit his
chollers in learning :

17. Doth your Scholemaster teach and instruct his youth in any other Catechisme
than is allowed by publike authority : And what Catechisme it is that he so teacheth :

18. Is any Lining or Meanes given towards the erection or maintenance of any
chapel withholden backe or otherwise emploied, and by whom :

19. Doth any keepe Schoole in the Chancell or Church, by which meanes, that hol-
y and the Communion Table are many waies profaned, and the windowes broken :

Parish Clark and Sextons.

20. Hau you a fit Parish Clarke, aged twenty yeres at least, of honest conuersati-
on, able to reade and write : Whether are his and the Sextons wages paid with-
out fraud, according to the ancient custome of your Parish : if not, then by whom are
they so defrauded or denied : by whom are they chosen : and whether the said Clarke
be appoynted by the Ordinary : and hath he taken an Oath, as in such cases is fit and
proper : and is he diligent in his Office, and serviceable to the Minister, and doth ha-
ve upon him to meddle with any thing above his Office : as Churching of Women,
ringing the dead, or such like :

21. Doth your Clark or Sexton keepe the Church cleane, the doores locked at fit times :
and thing lost or spolted in the Church, through his default : are the Communion
Font, Bookes, and other Monuments of the Church kept faire and cleane : doth
he after any unseaforneable ringing, or any profane exercise in your Church: Dost doth
he when any is passing out of this life) neglect to toll a bell, having notice thereof :

Concerning the Parishioners.

22. Whether any of your Parishioners, being sixtene yeres of age or vpwards,
or others lodging or commonly resorting to any House within your parish,
wilfullly absent themselves from your parish Church, vpon Sundayes or Holidayes
Morning and Evening prayers : Dost who come late to Church, and depart from
Church before service be done vpon the said dayes : Dost who do not reverently behaue
themselves during the time of Divine service, demontly knelling, when the generall
Confession of sinnes, the Letany, the ten Commandementes, and all Prayers and Col-
lectes are read, and vsing all due and sober reverence, when the blessed name of the Lord
Christ is mentioned, and standing vp when the Articles of the Beliefe are read :
doth cover their heads in the Church during the time of Divine Service, unlesse
it be of necessitie, in which case they may ware a Night-cap or Caplet: Dost who

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1. Whiche giveth themselves to babling, talking, or walking, who are not attentive to heare the Word preaches, or read? Whether any of your Parish, being of sixteene yeeres of age or upwards, doe not receive the holy Communion in your Church thrice every yere: whereof once at Easter, and whether they doe not devoutly kneele at the receiving thereof? And whether any having diverse houses of remoue, doe shift from place to place of purpose to defeat the performance of their Christian duties in that behalfe?

2. Whether any of your parishioners, being admonished thereof, doe not send their Children, Servants, and Apprentizes, to the Minister to bee catechized upon such Sundayes and Holydayes as are appoynted? Or whether any of them doe refuse to come; or if they come, refuse to learne those instructions set forth in the Booke of Common prayer?

3. Whether any of your Parish doe entertaine within their house, any sojourner common guests, or other persons, who refuse to frequent Divine Service, or receive the holy Communion, as aforesaid, present their names, their qualities, or conditions.

4. What Recusant Papists are there in your Parish, or other Sectaries: present their names, qualities, or conditions: whether they keepe any Scholemaster in their house, which commeth not to Church to heare Divine Service and receive the Communion? What is his Name, and how long hath he taught there, or elsewhere?

5. Whether any of the said Popish Recusants, or other Schismaticks, doe labour to seduce and withdraw others from the Religion now established? Or instruct their families or children in Popish religion: or refuse to entertaine any, especially in place of greatest service, or trust, but such as concurre with them in their opintions?

6. How long haue the said popish Recusants abstained from Divine Service, or from the Communion, as aforesaid?

7. Is there any in your Parish that retaine, sell, utter, or disperse, any Popish booke, or writings, or other Wokes, Libraries, or writings of any Sectaries, touching Religion, State, or Gouvernement Ecclesiasticall of this Kingdome of England, keepe any Monuments of Superstition uncancelled or vndefaced?

8. Whether haue you any in your Parish, which heretofore being popish Recusants, haue since reformed themselves, and come to Church to heare Divine Service, and receive the Sacraments: If yea, then who are they? And how long since haue they so reformed themselves? And whether they still remaine and abide in that communion?

9. Is there any in your Parish that refuse to haue their Children Baptised, or refuse to receive the Communion at the hands of your Minister, taking exception against him, and what causes or exceptions doe they allege; or haue any of them refused to come to Church, according to the Booke of Common Prayer, to thank God thankes after their Child-birth, for their safe deliuerance? And whether doe any in your Parish, refuse to haue their Children Baptized in your parish Church, according to the forme prescribed in the booke of common Prayer?

10. Doe any of your Parish usually goe to other Parish Churches to haire Divine Service or Sermons? Or doe they communicate, or Baptize their Children in other Parish?

11. Whether there be any in your Parish who will come to haire the Sermons, but will not come to publike prayers appointed by the Booke of Common Prayer, or to Schisme or division (as it were) betweene the use of publike prayer and nothing?

12. What persons within your Parish, for any offence, contumacy, or other Ecclesiasticall Conuincion, doe stand excommunicati; present their names.

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12 whether any person doth long lay dñe to dñe, and what person
13 whether any, not being in your Church, doe create any Disturbance or Ministeriall
14 whether any in your Parish, and what be their names?
15 Whether hee bee admitted to Deacon, hath since received the same, and lives as a Lay-man
16 Whether any person in your Parish quarrelled, or stricken, or used any violence to
17 Church-yard, or demeaned himself disorderly in the Church, by drsy or prophaning
18 any other base or immodeſt behaviour? Or, have disturbed the Minister in time
19 of Divine Service or Sermon, or have libelled or spoken slanderous words against
20 Minister, to the scandal of his vocation, or defamed any of his neighbours
21 for any crime of Ecclesiasticall Conuincion?
22 Whether any of, or in your Parish, without consent of the Vicarie, or other
23 by any matter of Ecclesiasticall Conuincion, by any Assembly meetings or otherwise by
24 their names that have done it? And who have borne so punished? In what manner?
25 Whether any person in your Parish, doe exercise any Trade or labour, buy or
26 sell or keep open Shops or ware-houses upon any Sunday or Holyday by themselves,
27 or their Servants, or Apprentices, or have otherwise prophaned the said dayes, contra
28 to the orders of the Church of England? And whether there be any Inn-keepers,
29 house-keepers, Wigmasters or other persons, that permit any persons in their houses,
30 to drinke or play, during the time of Divine Service or Sermon, or reading the
31 Psalms in the forenoon or afternoon, upon those dayes?
32 For his Majesties and this States happy deluerance, according to the Psalms
33 Whether any of your parishes hold or frequent any conuenticles or private Con
34 ventiles, or make or maintaine any constitutions, agreed upon in any such assem
35 blies: Or, any that doe write, or publikely or privately speake against the Booke of
36 prayer, or any thing therin contained, or against any of the Articles of Re
37 ligion, or against the Kings Supremacie, in causes Ecclesi
38 asticall and not warrantable by the Word of GOD? Or, against any of the
39 or Ceremonies of the Church of England, now established? Or, against the
40 Assement of the Church of England under the Kings most excellent Majestie, by
41 Bishops, Bishops, Deanes, Arch-Deacons, and other Officers of the same: also
42 that the same is repugnant to the Word of GOD, and that the said Eccles
43 astical Officers, are not lawfully ordained? Or, whether there be any Anabaptists, Main
44 tenants, Separatists, of the family of Loue, or of any other heretic or schism
45 or their names?
46 Whether any in your Parish have married within the degrees by Law prohibited,
47 where, and by whom? And whether any couple in your Parish being lawfully mar
48 ried, have since separated from the other, without due separation by Law, or any that has
49 beene, held any company with any other at any time or place?

27 Whether any persons minister the goods of the Dead without lawful au-
thority, or suppress the last will of the dead: Or are there in your Parish any wills not
yet proved, or goods of the dead (vying intestine) left unadministered? By authority
that behalfe, you shall not fail to prevent the Executors, and all others lawfully serving
and also how many persons being possessed of any goods and chattels, have died within
your Parish, since the 1. day of February: 1632.

22 Whether any withhold the Stocke of the Church, or any goods or other things
given to god and charitable uses?

23 Whether your Hospitals and Almes-houses, and other such houses and corpora-
tions, founded to god and charitable uses, and the lands, possessions and goods of the
same, be ordered and disposed of as they should be? And doe the Masters, Gouvernours
Fellowes, and others of the said Houses and Corporations, behaue and demeane them-
selves, according to the godly Ordinances and Statutes of their severall Founda-
tions?

24 Whether haue you any in your Parish to your knowledge or by common fame
or report, which haue committed Adultery, Fornication, or Incest: or any which haue
impudently bragged or boasted, that he or she haue liued incontinently with any per-
son or persons whatsoever: or any that haue attempted the chastity of any woman, or so-
licitid any woman to haue the carnall knowlidge of her body, or which are commonly
reputed to bee common Drunkards, Blasphemers of Gods holy Name; commone
Swearers, common Slanderers of their Neighbours, and sowers of discord, filthy and
lascivious Talkers, Usurers, Spymontacall Persons, Matades, or Harbores of
men with childe, which be unmarried, or Conveying or suffering them to goe a-
before they haue made satisfaction to the Church, or any that haue heretofore
presented, or suspected of any the aforesaid crimes, haue for that cause departed
parish, and are now returned againe: Or any which haue used any enchantments,
series, incantations, or witchcrafts, which are not made felony by the Statutes of the
Realme, or any which haue committed any perury in any Ecclesiasticall Court, in
Ecclesiasticall cause, or which haue committed any forgery, punishable by the Ecclesiasticall
Lawes, and the procurors and abettors of the said offences: you shall
present the names of all, and singuler the said offenders, and with whom they haue com-
mitted the said offences, in case they haue not beene publikely punished to your know-
ledge for the same crimes:

Physitions, Chirurgions, and Mid-wives.

25 How many Physitions, Chirurgions or Mid-wives, haue you in your Parish?
How long haue they used their severall Sciences or Offices, and by what
authoritie? And how haue they demeaned themselves therein, and of what skill are
reckoned to be in their profession?

Touching the Church-wardens and Side-men.

26 Whether you and the Church-wardens, Quest-men, or Side-men from
time, doe, and haue done their diligence, in not suffering any idle per-
son to abide either in the Church-yard, or Church-porch, in Service or Sermon time, but
staying them either to come into the Church to haire Divine Service, or to depart,
not disturbance such as be hearers there? And whether they haue, and you doe diligent
lie the parishioners duly resort to the Church every Sunday and Holiday and
remaine during Divine Service and Sermon? And whether you or your prede-
cessors Church-wardens there, suffer any Plays, Feastes, Drinkings, or any other pro-
cessages, to be kept in your Church, Chappell, or Church-yards, or haue suffered to
any their vileness, poore and churlish, any person or persons to be suppling

3. In any chaire or Midstalling house in your Parish, during the time of Divine Service, or Communion, on Sundayes and Holydayes?

4. Whether, and how often haue you admitted any to preach within your Church or Chapel, which was not sufficiently licensed? And whether you together with your Minister, haue not taken diligent heed and care, that every parishioner being of sixteene years of age or upwards, haue received thrice every yeare, as aforesaid: and also that no stranger haue usually come to your Church, from their owne Parish Church?

5. Whether haue there bee ne prouided against every Communion, a sufficient quantity of fine white bread, and of god and wholesome wine for the communicants that shal attaine? And whether that wine be brought in a cleane and sweet standing pot of pewter, or of other puerer metall?

6. Whether were you chosen by the consent of the Minister and the Parishioners, to haue the late Church-wardens given vp a full account for their time, and deliuered to their successors by Will indented the money, & other things belonging to the Church, which was in their hands? And are the Almes of the Church faithfully distributed to the poore?

7. Whether doe you see the names of all Preachers which are strangers and preach in your Parish Churches, to be noted in a Booke for that purpose, and whether every Preacher doe subscribe his name, and of whom he had his License?

8. Whether any man doe trouble or molest you for doing your duties?

9. Whether there be any Legacies withholden given to the Church or poore people, or the mending of Highways, or otherwise by the Testators? In whose hands it haeth beene given, and by whom it is withholden?

10. Doe you know of any thing that hath bee ne complained of that is not yet redressed?

Concerning Ecclesiasticall Magistrates and Officers.

VV. Whether doe you know or haue heard of any payment, composition or agreement, to, or with any Ecclesiasticall Magistrate, Judge, or Officer, for whiche sparing to punish any person for any offence of Ecclesiasticall Conscience, or suppressing or concealing of any excommunication, or any other Ecclesiasticall curse, or against any Recusant, or any other offender in the cases aforesaid? What summe of money, or other consideration hath bee ne received or promised, by, or to any of them, in that respect, by whom, and with whom?

Hath any person within your Parish, paid or promised any summe of money or gaue reward, for remission of penance, for any crime of Ecclesiasticall Conscience, then with whom? When, and for what, and how hath the same bee ne employed?

Are your Ecclesiasticall Judges and their substitutes Masters of Arts, or Watchers of the Lawes at the least, Learned and practised in the Civil and Ecclesiasticall meeteing their Offices? Haue they heard any matter of Office priuately in their numbers, without their sworne Registers, or their Deputies presence?

Doe you know, or haue you heard, that any Ecclesiasticall Judge, Officer or Master, hath receiued or taken any extraordinarie fees, or other rewards or promises, by wyes or meanes, directly or indirectly, of any person or persons whatsoever, either for granting of the administration of the Goods and Chattels of thole that haue died intestate, to one before another, or for allotting of larger portions of the Goods and Chattels of thole that haue died intestate, to one more than to another: or for allowing unreasonablenable accounts, made by Creditors or Administrators: or for giving Quenches, or discharges, without Inventory or account, to deuarde Creditors.

Legistaries, or those who are to have portions. And what summes of money doth know, or haue you heard, that any Ecclesiasticall Judge or Officer hath taken or the state of any bying intereste, upon pretence to bestow the same, in Pios visus: and haue the same been bestowed?

5. Hath any Ecclesiasticall Magistrate, Judge, Officer, or any other exercising ecclesiastical Jurisdiction within this your Diocese: Or any Advocate, Register, Procurator, Clarkes, Apparators, or other Minister belonging to the same Ecclesiasticall Comptred or taken by any wayes or meanes, directly or indirectly, extraordinary or generall fees than are due & accustomed? And whether is there a Table for the rates of fees, set up in their severall Courts and Offices? And whether they haue sent or suffered any Processe to goe out of the Ecclesiasticall Courts otherwise than by Lawe ought? Or haue they taken upon them the Offices of Informers or Promoters to said Courts, or any other way abused themselves in their Offices, contrary to the Lawes and Canons in that behalfe prouided?

6. What number of Apparators haue every severall Judge Ecclesiasticall? Wherein, and in what manner is the Countrey overburthened by them? And whether haue they caused or summoned any to appeare in the said Courts, without a presentment or Citation first had? Or whether haue they threatened any to prosecute them in said Courts if they would not give them some rewards, and what vertues in that behalfe haue they taken?

7. What reward or fees hath any of the Apparators taken, to save the tournier or summoning of any persons, and what (after composition so made) haue they or any of them taken and received, and what acquittance or discharge haue they given or published them, and whether haue they not cited some to appeare before the Arch Deacon or his Officiale, after they haue bee ordered by the Commissary, and done their penance accordingly, and whom haue they so cited and troubled, and what hath it cost them you know or haue heard, or by inquiry can finde?

If you know of any other default or crime of Ecclesiasticall Comissance, you are present the same by vertue of your Duties:

The Minister of every Parish, may and ought to come in presentment with Churchwardens, and Side-men, and if they will not present, the Minister may himselfe present the defaults and crimes aforesaid: and there must be severall presentments made to every severall article: and the Minister, Churchwardens, and Side-men, are to meet and conserre about the said presentments, and answer of every of the aforesaid Articles?

FINIS.
